DOCUMENT RESUME

ED 290 338 FL 017 125

AUTHOR	Bellama, David
TITLE	Cours de Hausa pour le Niger. Trainees' Manual (Hausa Course for Nigeria. Trainees' Manual).
INSTITUTION	Peace Corps, Washington, D.C.
PUB DATE	Sep 76
NOTE	71p.; Revised and expanded edition.
PUB TYPE	Guides - Classroom Use - Materials (For Learner) (051)
LANGUAGE	English; Hausa
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	Alphabets; Developing Nations; Foreign Countries; Form Classes (Languages); Grammar; *Hausa; Independent Study; Instructional Materials; *Intercultural Communication; *Interpersonal Communication; Numbers; Phonology; Second Language Instruction; Uncommonly Taught Languages; Verbs; Vocabulary Development
IDENTIFIERS	Gender (Language); *Nigeria; *Peace Corps

ABSTRACT

The student manual of a Hausa language course is designed for the training of Peace Corps volunteers in Nigeria. It consists of 12 lessons emphasizing grammar and vocabulary development for interpersonal communication. Lesson topics include daily communication needs and market vocabulary and expressions. The lessons contain information and examples but do not have exercises. A pronunciation guide to the Hausa alphabet is included. (MSE)

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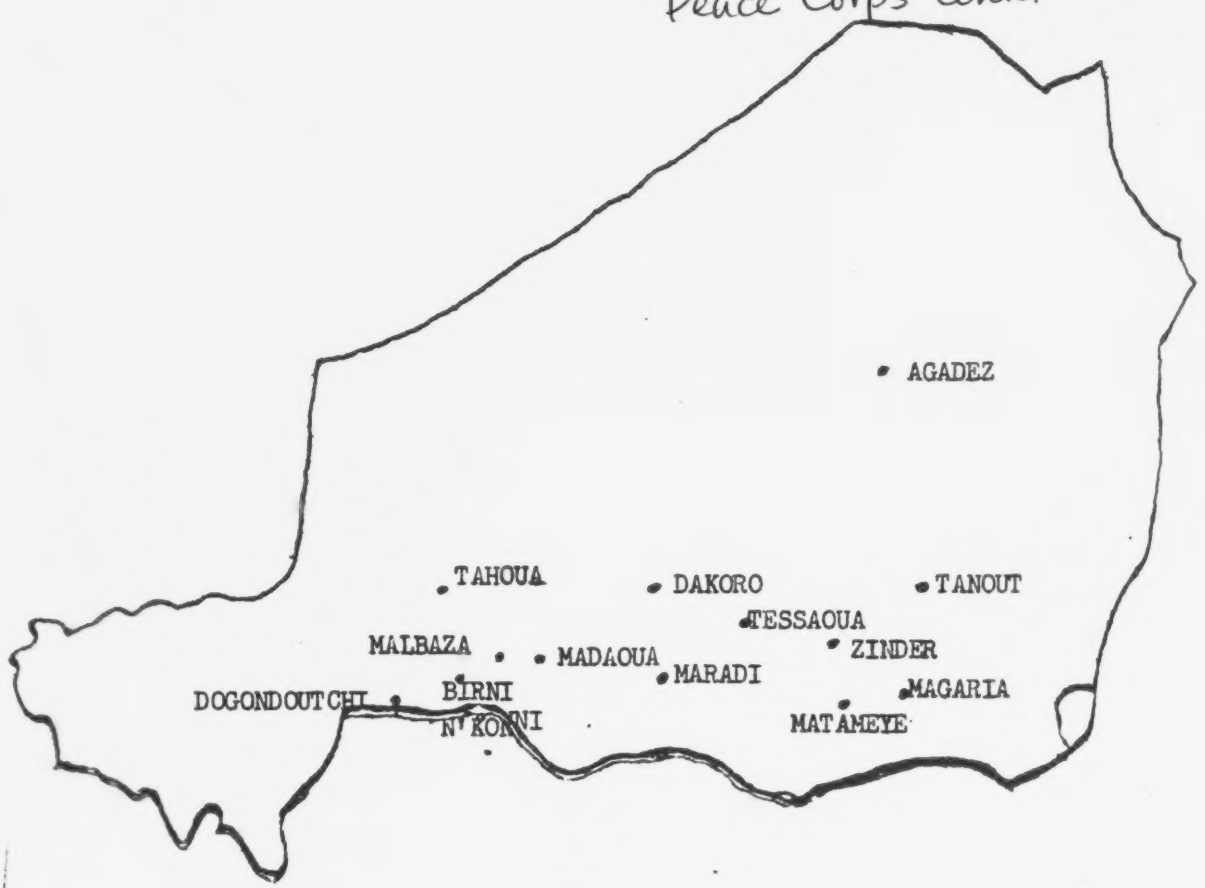
COURS DE HAUSA

POUR LE NIGER

David Bellama
Peace Corps Center



TRAINEES' BOOK
Sept. 1976

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COURS DE HAUSA POUR LE NIGER

(TRAINEE MANUAL)

Le cours de Hausa pour le Niger is a three part Language course consisting of a teacher's manual, a trainee manual, and a book of special lessons concentrating on vocabulary development and practical application of the structures acquired in the regular lessons.

This book - the trainee book - will be your principal study aid throughout the course. Its lessons correspond to those that will be studying in class. In using it, we recommend that you read over each lesson before it is presented in class. In this way you will be familiar with some of the materiel before it is formally presented. After the lesson has been introduced in class we suggest that you re-read the lesson and study it in detail, with special attention to the vocabulary. These two steps will be much to increase the usefulness of the hour you will be spending in the classroom.

An finally, we recommend that you go out and talk. Nigeriens are an extraordinarily open and hospitable people, always willing to talk with and help a foreigner who is making an effort to learn their language. In the end it is they who will teach you the language for better than any book.

Special thanks to Iroh Gigo, for his great aid in the original writing of this book and to Mahamadou Halidou for his valuable contributions to the revised edition.

1st edition - 1973 - Zinder
revised and expanded edition - 1976

David Bellama
Centre de formation du Corps
de la Paix
Niamey, le 30 Septembre 1976

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PRONUNCIATION GUIDE TO THE HAUSA ALPHABET

VOWELS

a - "ah", as in "father" (hanya : "road")

e - "ay", as in "day" (gemƁ : "beard")

i - sometimes as in English "big" (cikin : "in...")
sometimes as in "machine" (ji: "to hear")

o - as in "bone" (Toƙ : OKƙ)

u - "oo" as in "tooth" (kudi : "money")

CONSONANTS

b, d, h, k, l, m, n, t, w, and z are as in English

c - is always pronounced like the "ch" of "church"
(ciki : "stomach")

f - varies according to the region...
Around Zinder it is like an English "f"
But as one continues west in Niger, it takes on more of an "hw" or "h" sound...
fadi ("to say") - pronounced "hwadi"
Filingue - pronounced "Hilingue"

g - is always hard, as in "goose" (gemi : beard)

j - like the French "j" in "juillet" (jiya : yesterday)

n - often has an "ng" quality to it, like in the word "bang"
wannan ("this") - pronounced "wannang"

r - is rolled as in Italian or Spanish (rumfa : "hangar")

s - is always like in the word "say"; never like in the word "please" (kasa : "earth")

y - is like in the word "yes" (yau : "today")

SPECIAL SOUNDS IN HAUSA

b (kubewa : "okra")

d (daki : "house, room")

k (kaka : "how")

ts (tsada : "expensive")

'y ('ya : "daughter")

These are nearly impossible to describe on paper and are best learned by imitating a native speaker.

LESSON I

1. Greetings are an important part of any language, but in Hausa they come close to being an art. Everything starts with greeting in Hausa and the volunteer who makes a special effort to learn the greetings well will discover how important they are to Hausa culture and how much they help in starting conversation and making friends.

There are many, many expressions in Hausa for greeting and leave-taking and each has a particular circumstance where it is used.

The most important ones will be presented here-a few at the beginning of each lesson. These will be good ones to start with. But there are many more, and the best way to learn them is through experience. Use the ones you know, listen for new ones and the circumstances in which they are used, and then try to use them in the same situation.

Some typical exchanges using some of the most important greetings would be:

In the morning:

1) Ina kwana?	How did you sleep?
2) Lahiya lau.	In health.
Ina kwana dai?	And how did you sleep?
1) Lahiya lau.	In health.

In the afternoon or evening:

1) Ina ini?	How did you pass the day?
2) Lahiya lau.	In health.
Ina ini dai?	And how did you pass the day?
1) Lahiya lau.	In health.

However, it rarely stops there...other questions will be asked. For example:

1) Ina gida?	And how is your household?
2) Gida lahiya.	They are in health.
1) To, madalla!	That's fine!

2. The pronouns presented in the first lesson are:

Ni	I
Kai	you(masculine)
Ke	you(feminine)

3. The verb "to be" has two forms, ne with a masculine subject, ce with a feminine subject. Otherwise it doesn't change. Note where it comes in the sentence.

Ni dan makaranta ne.	I (masc) am a student.
Ni 'ya makaranta ce.	I (fem) am a student.
Kai malami ne.	You (masc) are a teacher.
Ke malama ce.	You (fem) are a teacher.

4. The negative of the verb "to be" is simple. It consists of two ba's added to the sentence. Note where they are placed.

Ni ba dan makaranta ba ne.	I (masc) am not a student.
Ni ba 'ya makaranta ba ce.	I (fem) am not a student.
Kai ba malami ba ne.	You (masc) are not a teacher.
Ke ba malama ba ce.	You (fem) are not a teacher.

5. Hausa often (though not always) has different forms for males and females.

Male	Female	
Bahaushe	Bahausa	Hausa
Ba'amerike	Ba'amerika	American
malami	malama	teacher
dan makaranta	'ya makaranta	student
dan kasuwa	'ya kasuwa	merchant in the market

Many words don't change, however.

likita	doctor
mai-kanti	store owner
mai-tebur	proprietor of a table
mai-gardi	guardian
mai-mota	chauffeur
mai-kudi	a rich person

6. There are several ways of asking questions in Hausa.

A) One way is to exaggerate the intonation. A Hausa's voice goes way up when he asks a question in this manner. The whole sentence is much higher than when he makes a simple statement.

STATEMENT: Kai likita ne.

QUESTION: Kai likita ne?

B) A second way is to ask a question is to say the whole sentence in a normal way and add the word ko at the end (with a rising intonation on the word ko).

STATEMENT: Kai likita ne.

QUESTION: Kai likita ne, ↗ko?

7. The word ko can also be used to mean "or".

Kai likita ne ko malami?	Are you a doctor or a teacher?

8. Here is some of the other useful vocabulary contained in the lesson.

mai-gida	the head of the household, the husband

mace	woman, wife
gobro	bachelor
da	son
dan kasuwa	merchant (masc) at the market literally: son of the market
'ya	daughter
'ya kasuwa	merchant (fem) at the market literally: daughter of the market

Words like:	da	son
	'ya	daughter
	mai-	possessor of... one with...

will come up again and again in Hausa compounds. Note how they can be put together with the names of places or activities to refer to the people that work in that place or engage in that activity.

kanti	store
mai-kanti	store-owner
mota	car or truck
mai-mota	driver
kudi	money
mai-kudi	a rich person (one with money)
gida	house, household, concession
mai-gida	head of the household or concession
'ya	daughter
'ya makaranta	student (lit: daughter of the school)
da	son
dan gida	a relative or person from your village (lit: a son of your home)

LESSON II

1. Greetings (continued)

Ina gajiya?	How is your tiredness?
Ba gajiya.	There is no tiredness.
Ina aiki?	How is your work?
Aiki da godiya.	I am thankful for it.
Sai anjima.	See you later. (lit: Until later)
To sai anjima.	OK, see you later.

2. The Hausa word for "name" is suna. To say "My name is..." in Hausa, you need no verb. You simply add the ending -na (which means "my").

Sunana John.	My name is John.
Sunana Marie.	My name is Marie.

Other endings can be added to refer to other people's names:

-nka (you masc)

Sunanka Tom.	Your name is Tom.

-nki (you fem)

Sunanki Laura.	Your name is Laura.

-nshi

Sunanshi Issoufou.	His name is Issoufou.

-nta (her)

Sunanta Halima.	Her name is Halima.

3. The word mi in Hausa generally means what and is often used in questions.

Mi sunanka?	What is your name?

4. To negate a sentence with suna, once again you simply add two ba's.

Ba sunana Mahamadou ba.	My name is not Mahamadou.

5. Two more personal pronouns:

shi	he
ita	she

The correct gender (ne or ce) must be used with these pronouns.

Shi Bazaberme ne.	He's Djerma.
Ita Bazaberma ce.	She's Djerma.
Shi ba Bahaushe ba ne.	He's not Hausa.
Ita ba Bahausa ba ce.	She's not Hausa.

6. Daga means "from" in Hausa.
Ina means "where" (except in greetings, where it means "how").

Daga ina kake? Where are you from?

Note that the normal forms of ne and ce are not used in this idiomatic question and answer.

Daga Amerique nike.	I'm from America.
Daga Maradi kake.	You're (masc) from Maradi.
Daga Niamey kike.	You're (fem) from Niamey.
Daga Nigeria shike.	He's from Nigeria.
Daga Agadez take.	She's from Agadez.

7. Once again, the negative is formed with two ba's. Note their placement in the sentence.

Ba daga Zinder shike ba. He is not from Zinder.

8. You have now seen two ways to express the verb "to be" in Hausa. Here they are summarized:

I.	II.	
Ni...ne Ni...ce	..nike	I am...
Kai...ne	...kake	You (masc) are...
Ke...ce	...kike	You (fem) are...
Shi.. ne	...shike	He is...
Ita...ce	...take	She is...

Both forms mean the same thing, but the circumstances in which they are used are different.

Form I is used for sentences of normal word order.

Ni gandi fore ne.	I am a forester.
Kai mai-kudi ne.	You are rich.

Form II is used when the word order is turned around. Generally, this happens:

a) when the sentence begins with a question word:

Daga ina kake?	Where are you from? (Lit: From where are you?)
Ina shike?	Where is he?

b) when a word or expression is placed first in the sentence for the purpose of emphasis:

Daga Amerique nike.	I'm from America. (Lit: From America I am)
Mai-ginan rijiya shike.	He's a well-digger. (Lit: A well-digger is he.)

Hausas often turn the sentence order around in order to place first the thing they wish to emphasize. Thus, the...niko , ...kake forms are in reality just as common as the ni...ne, kai...ne, forms.

1. Greetings (continued)

Sai gobe.	See you tomorrow. (Lit:Until tomorrow)
To, sai gobe.	OK, see you tomorrow.

2. A most useful expression in the Hausa language is:

Ban sani ba.	I don't know.

You shouldn't have any trouble finding an opportunity to use this phrase.

3. Another expression - a useful one for learning the names of things - is:

Mi ne ne?	What is it? (or: what is this?)

4. Nouns in Hausa (as in French) are either masculine or feminine. Distinguishing gender in Hausa is not difficult, however, as nearly all feminine nouns end in -a. Masculine nouns can end in anything. There are exceptions to this rule, but it holds in most cases.

Masculine nouns	
agogo	watch
goro	kola nut
wando	a pair of trousers
littahi	book
alkalami	pen
zobe	ring
doki	horse
daki	room,"case"
tebur	table
gida	house, concession
zane	"pagne"

Feminine nouns	
takarda	paper
taguwa	shirt
hula	hat
kujera	chair
kasa	earth, land, country
rana	sun
tasa	plate, cup
tsuntsuwa	bird
hanya	road
mace	woman

Goro ne.	It's a kola nut.
Ba doki ba ne.	It's not a horse.
Tsuntsuwa ce.	It's a bird.
Ba hula ba ce.	It's not a hat.

5. Plural forms are very irregular in Hausa, and there is no easy way to predict how a word will be pronounced in the plural. Some of the more commonly used words should simply be learned.

Singular	Plural	
mutum	mutane	person/people
namiji	maza	man/men
mace	mata	woman/women
yaro	yara	boy/boys
yarinya	'yam mata	girl/girls

Gender is lost in the plural. Whether a word is masculine or feminine, it doesn't matter in the plural.

Mutane ne.
Mata ne.
Ba 'yam mata ba ne.
Ba maza ba ne.

6. The numbers from 1 to 10 are:

1	daya (also: guda in some areas)
2	biyu
3	uku
4	hudu
5	biyer (or: biyet)
6	shidda
7	bokwe
8	takwas
9	tara
10	goma

The fact that plural words are so irregular in Hausa causes no problem when you are using numbers. Hausas nearly always use the singular form of a word when it is followed by a number.

Mutum biyu ne.
Doki shidda ne.
Gida goma ne.

7. Nawa means "how much" or "how many".

Mutum nawa ne?	How many men are there?
Gari nawa	How much flour?

8. In Niger Hausa, possession is generally expressed in the following ways:

A) For masculine and plural words, add -n to the object possessed.

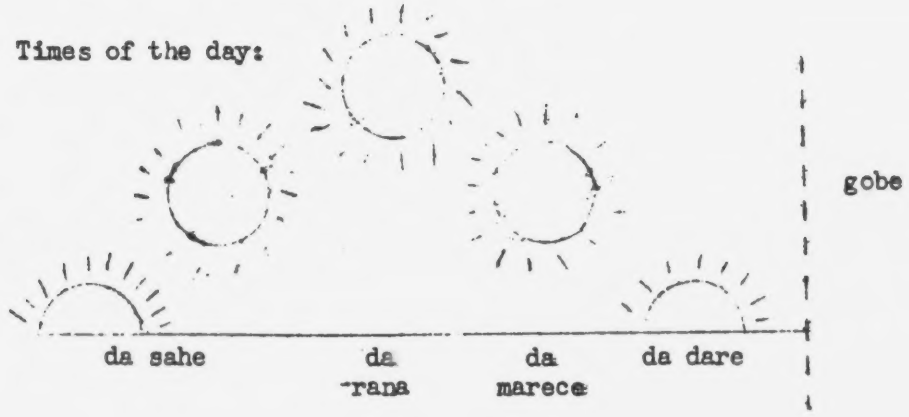
Littahin Mamadou	Mamadou's book
Malamin Hausa	a teacher of Hausa
Garin Niger	a Nigerien town (lit: a town of Niger)
Mutanen Maradi	men of Maradi

B) For feminine words, no additional letter is added. 8

Kujera Mamadou	Mamadou's chair
Malama Hausa	a teacher of Hausa
Kasa Amerique	the country of America
Yarinya daji	a girl from the bush

LESSON IV

1. Times of the day:



Note the following expressions:

Sai da sahe.	See you in the morning. (or) Until morning.
Sai da rana.	See you around noon. (or) Until around noon.
Sai da marece.	See you in the afternoon. (or) Until afternoon.
Sai da dare.	See you at night. (or) Until tonight.
Sai gobe.	See you tomorrow. (or) Until tomorrow.

2. Two very useful expressions in Hausa are:

Akwai...	there is... , there are...
Babu...	there isn't... , there aren't...
Akwai kujera cikin daki.	There's a chair in the house.
Akwai mutane da yawa kasuwa.	There are alot of people at the market.
Babu abinci cikin gida.	There's no food in the house.
Babu dawaki kasa Benin.	There are no horses in Benin.

3. The Hausa numbers, continued, are:

1/2	rabi
1	daya (or: guda)
2	biyu
3	uku
4	hudu
5	biyer (or: biyet)

6	shidda
7	bokwe
8	takwas
9	tara
10	goma
11	goma sha daya
12	goma sha biyu
13	goma sha uku
14	goma sha hudu
15	goma sha biyer
16	goma sha shidda
17	goma sha bokwe
18	goma sha takwas
19	goma sha tara
20	ashirin

Beyond twenty, the system is not hard:

21	ashirin da daya
22	ashirin da biyu
23	ashirin da uku
	etc.
30	talatin
31	talatin da daya
32	talatin da biyu
40	arba'in
50	hamsin
60	settin
70	saba'in
80	tamanin
90	gomia tara (Find which form
	tasa'in is used in your
	cisa'in area.)
	tamanin da goma
100	dari
200	dari biyu
500	dari biyer

Examples:

53	hamsin da uku
76	saba'in da shidda
102	dari da biyu
115	dari da goma sha biyer
135	dari da talatin da biyer
220	dari biyu da ashirin
545	dari biyer da arba'in da biyer

A word should be said about some of the alternate forms that are used for numbers in various parts of the country. For example, in many parts of Niger there is a tendency to "count back" to express any numbers which end in 8 or 9. For example:

18	ashirin ba biyu (lit:twenty minus two)
19	ashirin ba daya (lit:twenty minus one)
28	talatin ba biyu (lit:thirty minus two)

29	talatin ba daya (lit: thirty minus one)
38	arba'in ba biyu
39	arba'in ba daya
98	dari ba biyu
99	dari ba daya
	etc.

4. The plural pronouns (we, you, they) are introduced in this lesson. Here is a summary of all the pronouns with the two forms of the verb "to be".

I	II	English
Ni...ne	...nike	I am...
Ni...ce	...nike	I am...
Kai...ne	...kake	you(masc) are...
Ke...ce	...kike	you(fem) are...
Shi...ne	...shike	he is...
Ita...ce	...take	she is...
Mu...ne	...muke	we are...
Ku...ne	...kuke	you(pl) are...
Su...ne	...suke	they are...

Examples:

Mu Amerikawa ne.	We are Americans.
Su mutanen Agadez ne.	They are Agadez people.
Daga New York muke.	We're from New York.
Daga Agadez suke.	They're from Agadez.

5. A very important point must be made about the verb ne/ce. The forms

Ni...ne.
Ni...ce.
Shi...ne. (etc.)

are only used in Hausa to express what a person or thing is. For example:

Ni gobro ne.	I am a bachelor.
Ita budurwa ce.	She is an unmarried girl.
Gida ne.	It's a house.
Dawaki ne.	They're horses.

From now on, a new form will be introduced which expresses the verb "to be" in all other circumstances. For example, should you wish to say "I am in Zinder" you cannot use the Ni...ne form. Ni...ne tells only what you are, not where you are. Here is a list of the new forms, and examples of their usage and meaning.

Ina	Ina Zinder	I am in Zinder.
Kana	Kana kasuwa.	You (masc) are in the market.
Kina	Kina gida.	You(fem) are at home.
Shina(or: Yana)	Shina gari.	He is in town.
Tana	Tana cikin mota.	She's in the car.

Muna	Muna nan.	We are here.
Kuna	Kuna bisa hanya.	You are on the road.
Suna	Suna wurin aiki.	They are at (the place of) work.

More examples:

Ina kuke?	Where are you?
Muna Zinder.	We are in Zinder.
Ina suke?	Where are they?
Suna wurin rijiya.	They are at (the place of) the well.
Ina take?	Where is she?
Tana gidan likita.	She's at the doctor's house. (i.e. the dispensaire)

Note that the -ke forms (nike, kake, kike, etc.) are still used when the word order is turned around. They can mean either "to be" or "to be at" depending on the context.

6. The negative forms of ina, kana, etc. are as follows. Note that there is only one ba, and that the word is shortened.

Positive	Negative	In English
Ina gida.	Ba ni gida.	I'm not at home.
Kana makaranta.	Ba ka makaranta.	You're not at school.
Kina kasuwa.	Ba ki kasuwa.	You're not in the market.
Shina daji. (yana)	Ba shi daji. (Ba ya)	He's not in the bush.
Tana waje.	Ba ta waje.	She's not outside.
Muna wurin abinci.	Ba mu wurin abinci.	We're not at dinner.
Kuna asibiti.	Ba ku asibiti.	You're not at the hospital.
Suna kasa.	Ba su kasa.	They're not on the ground.

7. Here are some sample dialogues using the forms you have seen.

(I) A)	Wa ne ne?	Who is it?
B)	Mahamadou ne.	It's Mahamadou.
	Shi likita ne.	He's a doctor.
A)	Daga ina shike?	Where's he from?
B)	Daga Tahoua shike.	He's from Tahoua.
A)	Ina shike yanzu?	Where is he now?
B)	Shina daji kusa ga Tanout.	He's in the bush near Tanout.
(II) C)	Su wa ne ne?	Who are they?
D)	Issa da Iroh ne.	It's Issa and Iroh.
C)	Daga ina suke?	Where are they from?
D)	Daga Filingue-suke.	They're from Filingue.
C)	Ina suke yanzu?	Where are they now?
D)	Suna Zinder.	They're in Zinder.
C)	Suna asibiti ko?	Are they at the hospital?
D)	A'a, ba su asibiti.	No, they're not at the hospital.
	Suna makaranta.	They're at the school.

(III)E)	Wa ce ce, wannan mace?	Who is this woman?
F)	Sunanta Ramatu.	Her name is Ramatu.
	Ita ngozoma ce.	She's a midwife.
E)	Daga Niamey take, ko?	She's from Niamey, right?
F)	A'a, ba daga Niamey take ba.	No, she's not from Niamey.
	Daga Dogondoutchi take.	She's from Dogondoutchi.
E)	Tana gida yanzu, ko?	She's at home now, right?
F)	A'a, ba ta gida.	No, she's not at home.
	Tana wurin aiki.	She's at work.

8. Some of the prepositions and adverbs you are already using are:

cikin...	in...
bisa...	on...
waje...	outside
kasa	on the ground

Here are a few more useful ones:

bayan...	behind...
gaban...	in front of...
kusa ga ...	beside...
	near to...

Examples:

Shina bayan gida.	He is behind the house. (i.e. He went to the wc)
Suna gaban mota.	They are in front of the truck.
Malbaza tana kusa ga Birni N'Konni.	Malbaza is near Birni N'Konni.

LESSON V

1. One of the common ways to greet people is to make reference to the activity they are engaged in or have just finished doing.

To a person who is in the midst of his work:

Sannu da aiki!	Greetings on your work!

To a person who has just arrived from somewhere:

Sannu da rana!	Greetings in the(heat of the) sun!

To a person resting:

Sannu da hutawa!	Greetings on your resting!

The response to these greetings will depend on the region, but will probably be one of the following:

Samunka dai!	
Yawwa!	(Especially around Maradi and Zinder)
Ngwayya!	(Around Dogondoutchi and Filingue)

(See after lesson V for a fairly detailed list of the more useful Hausa greetings.)

2. There is no single word in Hausa to translate the English verb "have". The Hausas express "have" in a different way.

Ina da kudi.	Lit: I am with money. (<u>da</u> can mean "with" or "and" according to the context)

Thus:

Ina da...		I have...
Kana da...	mean	You (masc) have...
Kina da...		You (fem) have...
etc.		etc.

And:

Ba ni da... (or Ban da...)		I don't have...
Ba ka da...	mean	You (masc) don't have...
Ba ki da...		You (fem) don't have...
etc.		etc.

Examples:

Kana da kudi da yawa?	Do you have a lot of money?
A'a, ba ni da kudi.	No, I don't have any money.

Muna da shanu cikin daji.	We have cattle in the bush.
Tana da jariri biyu.	She has two babies.
Ba su da mota.	They don't have a car.

3. Most adjectives in Hausa come after the word they describe and are more or less invariable in form. There are, however, a few very common adjectives which come before the word they describe and change their form according to whether they are referring to a masculine, feminine, or plural noun.

The principal adjectives of this type are:

masculine form	feminine form	meaning
babba	babba	big
karami	karama	little
sabo	sabwa	new
tsoho	tsohwa	old
dogo	dogwa	tall
gajere	gajera	short
baki	baka	black
fari	fara	white
ja	ja	red

When used before a masculine noun, the masculine adjectives add -n

babban doki	a big horse
karamin gari	a small village
sabon hatsi	the new millet
tsohon soja	an old soldier (ancien combattant)
bakin mutum	a black man (commonly used to mean "African)
farin gida	a white house
dogon dutsi	a tall rock (thus the name Dogondoutchi)
gajeren mutum	a short man

Feminine adjectives don't add anything

babba mota	a big truck
karama kasa	a little country
sabwa hanya	a new road
tsohwa rijiya	an old well
baka fata	black skin (also used to refer to "African)
fara teguwa	a white shirt
gajera mace	a short woman

When used by themselves, the adjectives don't add anything.

Babba ne.	It's big (masc. object)
Babba ce.	It's big (fem. object)
Karami ne.	It's little. (masc. object)
Karama ce.	It's little. (fem. object)

4. Most of these adjectives have plural forms, too, which are less used, but four are worthy of mention at the moment.

singular	plural
babba	manya
karami	kanana
sabo	sabbi
tsoho	tsohi

All plural adjectives add -n before the noun.

manyan mutane	big (or: important) men
kananan kudi	little money (change)
sabbin gidaje	new houses
tsohin sojoji	"anciens combattants"

5. The Hausa money system in Niger

It is important to note that, in French, Francs (CFA) are counted by "ones", but in Hausa they are counted by "five", five francs being equal to one "dala". The word "franc" is not used in Hausa. Here is a jiffy conversion chart:

5 fr	dala
10 fr	dala biyu
15 fr	dala uku
20 fr	dala hudu
25 fr	dala biyer
30 fr	dala shidda
35 fr	dala bokwe
40 fr	dala takwas
45 fr	dala tara
50 fr	dala goma

Above 50 fr the word "dala" is often dropped, if it's clear that one is talking about money. In goma sha... combinations, the goma is likewise often dropped.

55 fr	(goma) sha daya
60 fr	(goma) sha biyu
65 fr	(goma) sha uku
70 fr	(goma) sha hudu
75 fr	(goma) sha biyer
80 fr	(goma) sha shidda
85 fr	(goma) sha bokwe
90 fr	ashirin ba biyu
95 fr	ashirin ba daya
100 fr	ashirin
125 fr	ashirin da biyer
150 fr	talatin
175 fr	talatin da biyer
200 fr	arba'in
250 fr	hamsin
300 fr	settin
350 fr	saba'in

400 fr	tamanin
450 fr	(depends on the region) gomia tara, tamanin da goma, dari ba goma, etc.
500 fr	dari
750 fr	dari da hamsin
1000 fr	jika (this is a special word that means "1000 francs")
1500 fr	jika da rabi (or) dari uku
2000 fr	jika biyu
5000 fr	jika biyer

Note also that the term "each", as in "five francs each", is expressed in Hausa by saying the number twice.

5 francs each	dala-dala
10 francs each	dala biyu-biyu
15 francs each	dala uku-uku

This rather detailed list has been included because it is extremely important to become fluent in monetary affirs from the beginning. These are all words of daily necessity, and learning them now will save a lot of frenzied (and probably erroneous) calculations on the spot.

6. More on adjectives...Many of what we call adjectives in English are not at all in Hausa, and they are used in a different way. For example, the Hausa words:

kyau	beauty, niceness
wuya	difficulty
tsada	expensiveness
araha	cheapness

mean

To express the idea that something is pretty or difficult a Hausa would say:

Taguwa tana da kyau.	The shirt has beauty.
Hausa akwai wuya.	With Hausa there is difficulty.
Goro akwai tsada.	With kola nuts there is expensiveness.
Wannan riga tana da araha.	This "boubou" has cheapness.

Thus akwai, babu, shina da..., and tana da..., are often used to describe the qualities of people or objects. Other descriptive words which can be used in the same way are:

kirki	niceness, kindness, sincerity
nauyi	heaviness, importance
hankali	intelligence
dadi	goodness (usually used to refer to the senses: taste, hearing feeling)
tabshi	softness
tsauri	hardness

Examples:

Likita shina da hankali.	The doctor is intelligent.
Wannan akwati ba shi da nauyi.	This box isn't heavy.
Mutanen Niger, akwai kirki!	Nigeriens are nice people.
Biere Niger akwai dadi!	Biere Niger is fine-tasting beer!
"Acid Rock" babu dadi!	Acid rock isn't good.
Wannan gado ba shi da taushi.	This bed isn't soft.
Babu tsauri.	
	It's not hard.
Ba shi da tsauri.	

7. The Imperative in Hausa

Many volunteers spend a lot of time searching through the dictionaries for ways to say "Please" in Hausa, because it seems so abrupt just to say to someone: "Bring me some water!" or "Give me a pack of cigarettes!"
The fact is, there is no commonly used word for "Please" in Hausa, because Hausas don't seem to need it. Hausa society is much more traditional and socially structured than our own, and what would seem to us a rather impolite infringement on our personal freedom, is to them in many cases simply a sensible request in the natural order of things.
It is perfectly acceptable to use a plain imperative (Give me some water!) to just about anybody, whether you know them or not. The only exception would be if your request were unreasonable - that is, if you were asking someone to do something below his station. Thus, in dealing with your peers or with people who work for you, it is the common practice to simply say what you want. There is nothing impolite about it. They will use this same form to you very naturally.
With people of a much higher station, you are not likely to be asking them to do things anyway. In a later lesson, a more complicated form for making recommendations will be introduced; this would be more applicable when dealing with chefs de service, chiefs, respected el hadjis, etc. However, again, in most everyday situations, there is no need to soften requests. It's not the practice in Hausa.

The imperative in Hausa is one of the few cases where you don't have to use a pronoun. Simply say the verb:

Ba ni goro!	Give me some kola!q
Kawo mini ruwa!	Bring some water to me!
Tambaya shi!	Ask him!
Tashi!	Get up!
Zamna!	Sit down!
Amshi kudi!	Take the money! (Here's the money)
Aje kaya nan.	Put the things here!
Ya ka! (masc) }	
	Come here!
Ya ki! (fem) }	
Ba ni hannu!	Give me a hand (with this)!
Shigo!	Come on in!

When addressing one of the above remarks to two or more people, it's customary to use the word ku. (pronounce the ku with a very short, low tone.)

Ku zamna!
Ku shigo!
Ku ba ni hanmu!

8. When you have asked someone for something and he hands it to you, he will probably say:

Ga shi!	Here it is! (masc. object)
Ga ta!	Here it is! (fem. object)
Ga su!	Here they are!
Ga (the name of the object).	

for example: Ga goro!
Ga kudi!

9. Here is a list of some of the more common market expressions and their meanings:

Nawa ne?	How much is it? / How much are they?
Nawa nawa?	How much are they, each one?
Haba!	Are you serious? (i.e. the price is way too high)
Rage mini!	Lower the price.
Akwai tsada.	It's too expensive.
To, na yarda.	OK, I agree. (or: I accept)
Ga kudi.	Here's the money.
Kawo na dala biyu.	Give me 10 CFA worth.
Kawo na dala uku.	Give me 15 CFA worth.
Albarka!	Forget it! (i.e. the price isn't right.)

And here are a few of the products you might run across:

sabuni	soap	shinkafa	rice
alawa	candy	salati	lettuce
adiko	head scarf	tonka	piment
turare	perfume	barkono	piment
albasa	onions	rogo	cassava
nama	meat	kwai	eggs
gujiya	peanuts	madara	milk
sukari	sugar	mai	oil
ashana	matches	sha'i	tea
almeti	matches	brodi	bread
sigari	cigarettes	tomati	tomatoes
taba	cigarettes	gishiri	salt
wake	beans	mangwaro	mangos
hatsi	millet	lemu	orange
masara	corn	lemu tsami	lemon
kubewa	okra		

LESSON VI

1. One of the commonest verbs in the Hausa language is za... , meaning "to go". Note that the pronoun always comes after the verb za.

Za ni	I am going
Za ka	You (masc) are going
Za ki	You (fem) are going
Za shi	He is going
Zai	
Za ta	She is going
Za mu	We are going
Za ku	You are going
Za su	They are going

Examples:

Za ni gida.	I'm going home.
Gobe, za su daji.	Tomorrow they're going into the bush.
Ina za ka?	Where are you going?
Za ki gari?	Are you going into town?

2. The negative form of za... takes two ba's.

Ba za ni gida ba.	I'm not going home.
Ba za su kasuwa ba.	They're not going to the market.
Ba za mu gidan sarki ba.	We're not going to the chief's house.

3. Some of the means of transportation in Niger are dealt with in this lesson.

bisa doki	by horseback
bisa rakumi	by camel
bisa jaki	by donkey
bisa velo	by bicycle
cikin jirgi	by plane
cikin mota	by car or truck
cikin "kar"	by the Transafricaine bus
a kafa / a kasa — by foot	kafa means foot; kasa means land

An occasional comedian will also travel da mota Allah (with Allah's truck); this simply means "by foot" and will still make Hausas laugh even though they've probably heard it close to 4000 times.

4. kaka (also pronounced yaya or a'a depending on the region)means "how".

Kaka za ka Niamey?	How are you going to Niamey?

Yaushe means "when".

Yaushe za ka Niamey?	When are you going to Niamey?

Dommi means "why".

Dommi za ka Niamey?	Why are you going to Niamey?

Nan means "here".

Dommi kake nan?	Why are you here?

Can means "there"

Kaka za ki can?	Why are you going there?

5. In this lesson, the first major tense is introduced. A very important point should be made first, however, and that is:

It is not the verb which tells the time of an action in Hausa, it is the pronoun (I, you, he, etc.). Some verbs never change their form whether they are used in past, present, or future. Others do, but the change may have nothing to do with the time that the action was performed. Instead, for each Hausa tense there is a completely different set of pronouns, and every action verb must be accompanied by a pronoun (whether there is a separate subject or not).

The pronouns for the present tense in Hausa are no different from ones you already know.

Ina bidan abinci.	I am looking for food.
Kana rubutun lettr.	You are writing a letter.
Kina shan hura.	You are drinking "boule".
Shina karatun Hausa. (or: Yana)	He is studying Hausa.
Tana magana da shi.	She is talking with him.
Muna cin tuwo.	We are eating "patē".
Kuna magana Hausa.	You are speaking Hausa.
Suna bidan kudi.	They are seeking money.

Although this is indeed a present tense, and is usually used as such, it should be mentioned that tense lines in Hausa are not so rigid as in other languages, and according to the context, this tense may express:

1) actions you are now doing
2) actions you usually do (habitual actions)
3) actions you intend to do shortly
4) past actions you did over a period of time (like the French ""imparfait")

Here are some examples of how the other words in the sentence may change the tense:

Ina karatun Hausa yanzu.	I am studying Hausa now.
Kullum ina karatun Hausa.	I am always studying Hausa.
Kullum tana shan hura.	She always drinks "boule".

Ina karatun Hausa da marece.	I'll study Hausa this afternoon.
Jiya, da ya zo, ina karatun Hausa.	Yesterday, when he came, I was studying Hausa.
Mahamadou yana shan taba.	Mahamadou smokes cigarettes.
Halima tana zuwa gobe.	Halima will come tomorrow.
Issa shina bidan aiki.	Issa is looking for work.

6. The negative forms of the present are also the same ones seen in an earlier lesson:

Ba ni shan giya.	I don't drink beer.
Ba ka magana zabermanci?	You don't speak Djerma?
Ba ki zuwa da marece?	Aren't you coming this afternoon?
Ba shi cin goro.	He doesn't chew kola nuts.
(Ba ya)	
Ba ta bidan aiki.	She isn't looking for work.
Ba mu tashi yanzu.	We're not getting up now.
Ba ku kawo kaya.	Aren't you bringing the things?
Ba su rage kudi.	They won't reduce the price.

7. Asking questions in the present

a) Normally you can ask a question in the present simply by using the regular word order and raising your voice through the whole sentence.

STATEMENT: Shina kawo mutane.	He's bringing people.
QUESTION: Shina kawo mutane?	Is he bringing people?

b) Or you can simply say the sentence with a normal intonation and add the word ko? at the end.

c) When you start a sentence with a question word, such as:

Mi	what
Wa	who
Dommi	why
Yaushe	when
Ina	where
Kaka	how
Da wa	with whom
Da mi	with what
	etc.

the word order will be reversed.

Mi shike rubutu?	What is he writing?
Dommi kake karatun Hausa?	Why are you studying Hausa?
Yaushe suke zuwa?	When are they coming?
Wa kuke bida?	Who are you looking for?
Kaka shike zuwa?	How is he coming?
Mi take ci?	What is she eating?

Note that the word yi means "to do".

Mi kake yi?	What are you doing?
Mi shike yi?	What is he doing?

8. The word in means "when".

In kana gari, mi kake yi?	When you're in town, what do you do?
In ba ka da abinci, mi kake ci?	When you don't have any food, what do you eat?
In kana Niamey, ina kake kwana?	When you're in Niamey, where do you sleep?

9. You have probably noticed that with some verbs (for example: ci, sha, bida, and a few others) an -n appears on the end from time to time.

Certain verbs add an -n when they are followed by an object, and drop it if they are not.

Ina cin abinci.
Ina ci.
Shina bidan mota.
Mi shike bida.

There are not too many verbs like this; you will probably best learn them simply by listening for them.

1. Telling time in Hausa.

The word for "hour" (or: o'clock) in Hausa is karhe. Karhe really means "iron", and its use for time telling comes from the old custom of striking a wheel rim with a piece of iron to mark the hour (one blow for one o'clock, two blows for two o'clock, etc.)

Hence: one o'clock is	karhe daya
two o'clock is	karhe biyu
	and so on

To ask the time, you can say:

Wane lokaci ne?	lit: Which time is it?
or	
Karhe nawa ne?	lit: How many hours is it?

Some other useful expressions in telling time are:

...da rabi	half past...
karhe biyu da rabi	half past two
...da kwata	a quarter past...
karhe uku da kwata	a quarter past three
...ba kwata	a quarter to...
karhe biyer ba kwata	a quarter to five

minti	minutes
karhe goma da minti ashirin	10:20
karhe shidda da minti goma	6:10
karhe bokwe ba minti goma	7:05
karhe sha daya ba minti ashirin	10:40

Note that da (and) is used to denote minutes after the hour; and ba (minus) is used to denote minutes before the hour.

2. Some useful expressions introduced in this lesson are:

bayan	after
daga baya	afterwards
kahin	before
duka	all
kullum	always
lokaci-lokaci	sometimes
kuma	and (as a conjunction)
wane? (masc)	which?
wace? (fem)	

Examples:

Bayan aiki, ina zuwa gari.	After work I go into town.
Daga baya, ina cin tuwo.	Afterwards, I eat dinner.
Kahin klass, muna karatu.	Before class, we study.
Duka mutane suna nan.	All the people are here.
Shina jin yunwa kullum.	He is always hungry.
Lokaci-lokaci suna hutawa.	They rest sometimes.
Ina cin abinci, kuma ina shan ruwa.	I eat dinner and I drink water.
Wane gida ne?	Which house is it?
Wane aiki kake yi?	Which (kind of) work do you do?
Wace mota ce?	Which truck is it?
Wace yarinya kake so?	Which girl do you like?

3. Some more common verbs presented in this lesson are:

fara	to begin or start
kare	to finish
koma	to return
sa	to put (or: to put on)

Examples:

Wane lokaci kuke fara aiki?	What time do you start work?
Yaushe kuke kare "stage"?	When will you finish the "stage"?
Ina suke sa kudi?	Where do they put the money?
Shina koma kasuwa.	He's going back to the market.

4. Possessives (my, your, his, her, etc.)
For masculine or plural words:

-na	dokina	my horse
-nkad	dokinka	your horse (masc. possessor)
-nki	zobenki	your ring (fem. possessor)
-nshi	zobenshi	his ring
-nta	littahinta	her book
-mmu	littahimmu	our book
-nku	dawakinku	your horses
-nsu	dawakinsu	their horses

For feminine words:
(pronounce doubled consonants)

-ta	taguwata	my shirt
-kka	taguwakka	your shirt (masc. possessor)
-kki	motakki	your car (fem. possessor)
-sshi	motasshi	his car
-tta	yukatta	her knife
-mmu	yukammu	our knife
-kku	hitilakku	your lantern
-ssu	hitilassu	their lantern

Examples:

Agogonka yana da kyau.	Your watch is nice.
Abokinka shina nan.	Your friend is here.

Abokanka suna nan.	Your friends are here.
Ina zuwa da motasshi.	I'll come with his car.
Ina dawakinku?	Where are your horses?
Gidammu shina nan kusa.	Our house is nearby.
Ina garinsu?	Where is their village?
Rigakka tana da kyau.	Your "boubou" is pretty.
Shina karatun littahina.	He's reading my book.

5. Hausa has a word which is very similar to the French word "on" in its usage. Study the following examples and the several different translations below each one.

Ana magana Hausa nan.

On parle Hausa ici.
Hausa is spoken here.
They speak Hausa here.
People speak Hausa here.

Ana cin goro da yawa kasa Niger.

On mange beaucoup de kola au Niger.
They eat a lot of kola nuts in Niger.
People eat a lot of kola nuts in Niger.

Mi ake ci kasa Amerique?

Qu'est-ce qu'on mange en Amerique?
What do they eat in America?
What do people eat in America?
What is eaten in America?

The root for this impersonal pronoun is a, and its forms are just like those of the other pronouns.

ina	nike	za ni
kana	kake	za ka
kina	kike	za ki
↓	↓	↓
ana	ake	za a

Ba ni	Ba za ni...ba
Ba ka	Ba za ka...ba
Ba ki	Ba za ki...ba
↓	↓
Ba a	Ba za a...ba

Here are some more typical uses of a.

Ina za a?	Where are they going?
	Where are you going?
	Where are the people going?

Mi ake bida?	What are they looking for? What are you looking for? What are we looking for? What are the people looking for?
Ba a zuwa.	They're not coming. We're not coming. The people aren't coming.
Ba a cin goro Amerique.	They don't chew kola in America. We don't chew in America. Kola nuts aren't chewed in America.

A is used:
- -in statements where the precise identification of the people doing the action isn't necessary
- -in statements of generalities
- -as a polite form for "you"

It is a very colloquial form and the best way to learn its usage is to listen for it and then try to use it in the same circumstances.

6. The days of the week in Hausa are:

Lahadi	Sunday	shekaranjiya	the day before yesterday
Litinin	Monday		
Talata	Tuesday	jiya	yesterday
Laraba	Wednesday	yau	today
Alhamis	Thursday	gobe	tomorrow
Juma'a	Friday	jibi	the day after tomorrow
Asibit, Asubar, Sati	Saturday	sati	
		mako	week
		wata	month
		shekara	year

Pronunciations of these words vary quite a bit throughout Niger, however, so don't be surprised to find something different in your village.

Names of days are feminine in Hausa and might be expressed in any of the following ways:

Lahadi ce. Ra Lahadi ce. Ran Lahadi ce.	It's Sunday.	(Ra and Ran are short for Rana, which means "day".)
Alhamis Ra Alhamis Ran Alhamis	muna zuwa kasuwa	

7. Here is some more vocabulary from LESSON VII:

ji(n)	
Yana jin Hausa.	He understands Hausa.
gani(n)	
Ana ganin kaya iri-iri.	One sees all kinds of goods.
yawo(n)	
Suna yawo cikin kasuwa.	They take walks in the market.
hira(n)	
Shina hira da abokinshi.	He is chatting with his friend.
kallo(n)	
Mutane suna kallon kaya.	The people are looking at the merchandise.
samu(n)	
Suna samun kudi da yawa.	They are getting a lot of money.
Kana samun abinci can?	Do you get food there?
saye(n)	
Ina kake sayen goro?	Where do you buy kola nuts?
so(n)	
Kana son alawa?	Do you want some candy?
Shina son kudi?	He likes (and wants) money.
saida	
Shina saida shanu.	He sells cattle.
shirya	
Ina shirya kaya.	I'm getting my bags ready.
gyara	
Mecanicien shina gyara motammu.	The mechanic is repairing our car.
Mata suna gyara abinci.	The women are fixing dinner.
wanka	
Tana wanka.	Shé is washing (herself).
wanke	
Tana wanke tuhahi.	She is washing clothes.
hita	
Muna hita.	We're going out.
kashe	
Ina kashe kudi da yawa Niamey.	I spend a lot of money in Niamey.
waka	
'yam mata suna waka.	The young girls are singing.

tahiya

Muna tahiya yanzu. — We are going now.

za and tahiya mean essentially the same thing:

Za shi gida.
Shina tahiya gida. } — He is going home.

Note: You have probably noticed in conversation that certain verbs will add a -wa from time to time.

Mi kake saidawa? — What are you selling?
Ina saida goro. — I'm selling kola nuts.

This usually happens when the verb is not followed by an object. Nor do all verbs behave in this way. It is not an important point, and forgetting the -wa (where a native speaker would use it) will never impede comprehension. This is a usage that most non-Hausas pick up through habit over a period of time.

SUPPLEMENT TO LESSON VII

1. As you saw in Lesson VII, it is the form of the pronoun in Hausa which tells the tense of an action. Thus, whether there is a separate subject or not, the pronoun will always be present, for without it there is no way of knowing the tense.

Shina magana.	He is talking.
Sarki shina magana.	The chief is talking.
Suna aiki.	They are working.
Mutane suna aiki.	The men are working.

2. However, Hausa, like all languages, has its contractions, too. When a separate word is used to specify the subject (sarki, malami, Abdou, etc.) a shorter form of the pronoun can be used. (This generally applies only to shina, tana, and suna, as they are usually the only pronouns ever preceded by a noun.) Study the following examples:

Sarki shina magana. Sarki na magana.	The chief is talking.
Malami shina rubutu. Malami na rubutu.	The teacher is talking.
Ramatu tana dafa abinci. Ramatu na dafa abinci.	Ramatu is cooking dinner.
Yara suna wasa. Yara na wasa.	The children are playing.
Mutane suna zuwa. Mutane na zuwa.	The people are coming.

3. The same principle applies to shike, take and suke, when they are directly preceded by a noun subject. Examples:

Ina likita shike aiki? Ina likita ke aiki?	Where does the doctor work?
Kaka mutane suke zuwa? Kaka mutane ke zuwa?	How are the people coming?
Dommi Mariama take kuka? Dommi Mariama ke kuka?	Why is Mariama crying?

Conclusion: These short forms -na and -ke are quite often used in normal speech, but only when the subject (a noun) is clearly identified and comes immediately before. Sentences like: Ina ahan hura/Muna gina rijiya/Suna jiran mu/ must have the long forms, since there is no other word in the sentence to identify who the subject is.

LESSON VIII

1. In Lesson VII, the pronouns for the present tense were introduced. In this lesson, you will study the pronouns for the past tense.

na	Na ci abinci.	I ate dinner.
ka	Ka ci abinci.	You(m) ate dinner.
kin or ke	Kin / Ke sha ruwa.	You(f) drank water.
ya	Ya sha ruwa.	He drank water.
ta	Ta kare aiki.	She finished the work.
mun	Mun kare aiki.	We finished the work.
kun	Kun samu kudi.	You got some money.
sun	Sun samu kudi.	They got some money.
an	An kawo ruwa.	One / They / people brought water.

More examples:

Mun tahi gari.	We went to town.
Sun koma gida.	They returned home.
Halima ta dafa abinci.	Halima cooked dinner.
Mamane ya shiga gida.	Mamane went into the house.
Na bude kofa.	I opened the door.
Ka saida doki.	You sold a horse.
An zo.	"They" arrived.

Note that there are no -n or -wa endings in the past tense.

2. The past negative takes two ba's. Note especially the forms marked with an asterisk, as they are slightly irregular.

*Ban hau doki ba.	I didn't get on the horse.
Ba ka hau doki ba.	You(m) didn't get on the horse.
Ba ki zo ba.	You didn't come.
*Bai zo ba.	He didn't come.
Ba ta sha ruwa ba.	She didn't drink water.
Ba mu sha ruwa ba.	We didn't drink water.
Ba ku ruhe taga ba.	You didn't close the window.
Ba su ruhe taga ba.	They didn't close the window.
Ba a karo ba.	"They" didn't finish.
Mutane ba su zo ba.	The people didn't come.
Issa bai sha ba.	Issa didn't drink.
Ban ji ba.	I didn't hear.
Ramatu ba ta tahi ba.	Ramatu didn't go.
Ba su fadi gaskiya ba.	They didn't tell the truth.

3. The prefix mai- : You have already seen (in Lesson I) how mai- can be added to words to form compounds.

mai-gida	chief of a household
mai-kanti	store-owner
mai-kudi	a rich person(i.e. one with money)

The word mai- can in fact be added to just about any word in the language. This is a common construction in Hausa and contributes greatly to the descriptive powers of the language. Study the following examples:

mai-doki	a rider of a horse
mai-babban ciki	a fat person
mai-hankali	an intelligent person
mai-waka	a singer
mai-karhi	a strong person
mai-gashi da yawa	a person with long hair
mai-gemƁ	a person with a beard
mai-kawo abinci	a person who brings food
abinci mai-dadi	a delicious dinner
gida mai-kyau	a beautiful house
magana mai-wuya	a difficult language
giya mai-sanyi	a cold beer
tuwo mai-zahi	hot food
mota mai-tsada	an expensive car

For plural words, use the word masu-

masu-karhi	strong men
masu-waka	singers
masu-aiki	workers
gidaje-masu-kyau	beautiful houses

4. Note how the verbs gani (to see) and sani (to know) have somewhat irregular forms in the past.

Ina ganin mutane.	I see the people.
Na ga mutane.	I saw the people.
Na gan su.	I saw them.
Na gani.	I saw.

Sani is always used in the past tense. Hausas consider that if you know something, now, you knew it before, too.

Na sani.	I know. I knew.
Na san Moussa.	I know Moussa.
Na san shi.	I know him.

5. Many words in Hausa double as verbs and nouns at the same time. This would be like the word "work" in English, which can be a verb or a noun, depending on how you use it. Examples in Hausa would be:

Aiki

Ina aiki.	I am working.
Aiki mai-wuya ne.	It's hard work.

Waka

Suna waka.	They are singing.
Waka mai-kyau ce.	It's a pretty song.

Many such words exist in Hausa. Among those you have already encountered in previous lessons are:

aiki	work
waka	song, singing
magana	language, speaking
hira	conversation, chatting
yawo	promenade, walking around
kwana	sleep, sleeping
barci	sleep, sleeping
karatu	study, reading, studying
kallo	looking around, checking things out

These words can normally be used as verbs in the present tense:

Shina magana.	He is speaking.
Tana karatu.	She is studying.

But in the past tense they must be preceded by the word yi (do):

Ina magana.	I am speaking.
Na yi magana.	I spoke. (lit: I did speaking)
Tana karatu.	She is studying.
Ta yi karatu.	She studied. (lit: She did studying)

Here are some more examples in the past:

Jiya mun yi aiki da yawa.
Na yi yawo cikin gari.
Ban yi daratun Hausa ba.
Jiya da dare, an yi waka mai-kyau.
Ba ta yi aikin likita ba.

6. Direct object pronouns:

me	ni
you	ka, ki
him	shi
her	ta
us	mu
you (pl)	ku
them	su

Tana kawo su.	She's bringing them.
Shina bidan ta.	He's looking for her.
Na san shi.	I know him.
Na san ka.	I know you.
Ya gan ku.	He saw you (pl).
Mun gan su.	We saw them.
Ta gaida ni.	She greeted me.
Suna gaida mu.	They are greeting us.

7. The words

wani (masc)
wata (fem)
wadansu (or) wasu (pl)

have several important uses in Hausa:

a) They are often used to indicate "some person" or "some object" whose identification is not clear.

Wani mutum ya zo.	Some men came. A certain man came.
Wata mace tana jiran ki.	A woman is waiting for you. Some woman is waiting for you.
Wasu mutane suna cewa hakanan.	Some people say so.

b) They are used to mean "another" or "others".

Ba wannan gida ba, wani.	Not this house, another.
Na ga wata mota kuma.	I saw another car, too.
Wasu mutane sun zo.	Some other people came.

Here are a few more examples:

Na ga wani abu.	I saw something.
Wani abu ya faru.	Something happened.
Sai wata rana...	Until another day...
Ga wata dubara...	Here's another idea...

8. Useful verbs from Lesson VIII:

ce

Mi ya ce?	What did he say?
Bai ce komi ba.	He didn't say anything.
Na ce hakanan.	I said so. (or) I said that.
Na ce "I".	I said "yes".

fadi

Mi ya fadi?	What did he say?
Bai fadi komi ba.	He didn't say anything.
Ya fadi gaskiya.	He said the truth.

gamu da

Na gamu da abokina cikin gari.	I met my friend in town.

lalace

Mota ta lalace.	The truck is ruined.
Cuku ba ya lalacewa.	Cheese doesn't go bad.

mutu

George Washington ya mutu tun dadewa.	George Washington died long ago.
Butili ya mutu.	The bottle broke.

yarda (generally used in the past form only)

Na yarda.	I agree.
Bai yarda da sarki ba.	He didn't agree with the chief.

zo (zuwa in the present)

Shina zuwa.	He's coming.
Ya zo.	He came.

tahi (tahiya in the present)

Shina tahiya gari.	He's going to town.
Ya tahi gari.	He went to town.
Na tahi gari.	I went to town.

aje

Ya aje akwati bisa tebur.	He placed the box on the table.

bari

Ya bar aikinshi.	He left his work.
Ya bar kudi cikin gida.	He left his money in the house.
Bari!	Stop it!
Ba ni bari!	I won't stop!

There's a small list of verbs that behave a little strangely in the past, and since they are fairly common, they're worth looking at. The verbs of this type which you have probably encountered are:

dauka	to take, to carry
tambaya	to ask
saya	to buy
samu	to get, to obtain
buga	to hit, to strike
taimaka	to help
bida	to look for, to seek

These verbs normally end in a (except samu). In the past, they also end in -a when they are not followed by an object.

Mun dauka.
Ya tambaya.
Sun samu.

When followed by a pronoun object in the past, they end in -e.

Mun dauke shi.
Ya tambaye ta.
Sun same su.
Ya buge mu.

When followed by a noun object in the past, they end in -i.

Ya tambayi Moussa.
Na sayi doki.
Mun dauki kaya.

9. Other useful vocabulary from Lesson VIII:

tare	together
Mun tahi tare.	We went together.
Ya yi aiki tare da mu.	He worked (together) with us.
Wane iri (masc obj) }	What kind of...
Wace iri (fem obj) }	
Wane irin aiki kake yi?	What kind of work do you do?
Wace irin mota kake tuki?	What kind of truck do you drive?

SUPPLEMENT TO LESSON VIII

(special lesson on gare)

1. The Hausa word gare is often used to express the verb "to have". It is always followed by a pronoun. Study the following forms and examples:

Ciwon kai gare ni.	I have a headache.
Lahiya gare ka.	You (masc) have good health.
Majina gare ki.	You (fem) have a cold.
Yunwa gare shi.	He's hungry. (lit: He has hunger.)
Rishin lahiya gare ta.	She has bad health. (lit: She is sick)
Kishinrwa gare mu.	We are thirsty. (lit: We have thirst.)
Lahiya gare ku.	You have good health.
Yunwa gare su.	They are hungry.
Mi gare ka?	What do you have?
	What's the matter with you? (generally asked when it is obvious that something is troubling a person)

2. Gare is a fairly colloquial form. It is very often used to express sicknesses or states of being (hunger, thirst, in health, etc.) but can also be used to show possession of an object or a quality.

Dala talatin gare ni.	I have 150 francs.
Aiki gare ni.	I have work (to do).
Riga biyu gare shi.	He has two shirts.
Kyau gare su.	They're nice.
Tsada gare shi.	It's very expensive.
Kwalkwalwa gare ta.	She has brains.

3. There is no negative form of gare. Instead, the regular form of the verb "to have" is used.

Tsada gare shi?	Is it expensive?
A'a, ba shi da tsada.	No, it's not expensive.
Mata nawa gare shi?	How many wives does he have?
Ba shi da mata.	He doesn't have any.

1. The Hausa conjunctions in and da can be a source of confusion to English speakers, as they don't quite correspond to our concepts of "if" and "when". Yet in and da have very separate meanings in Hausa; they don't overlap at all.

a) da is usually used for past actions and means "when..."

Da na tahi Niamey, na ga Musee National.	When I went to Niamey, I saw the National Museum.
Da ta hito daga gidan likita, sai ta yi wajen gida.	When she came out of the dispensary, she headed towards home.
Da na zo Zinder, ban da kudi, ko dala.	When I came to Zinder, I didn't have any money, not even 5 francs.

You've already seen how the progressive form is often used to specify a past action that was habitual or lasted over a period of time. Da is commonly used in this context.

Da ina aikin likita, na ji dadi.	When I was doing health work, I was very happy.
Da ina yaro, ina cin alawa da yawa.	When I was a boy, I ate a lot of candy.

The important thing to remember is that da specifies a time in the past.

b) In is used for present, habitual and future actions and, depending on the context, could be translated by "when" or "if". In English we have a tendency to distinguish between fairly certain or probable actions (When you see John, tell him hello.) and actions we are less certain of (If you see John, tell him hello.). Hausas would use in for all these cases, for the simple reason that they prefer not to be presumptuous about things. If the action is not yet done and a part of history, it is better to say in (if). Some examples:

In ina lakwal, ina karatun Hausa.	When I'm in class, I study Hausa.
In kana yawon gari, wace hanya kake bi?	When you're walking in town what road do you follow?
In ka sha biere cikin gari, kana biyan dala ashirin.	When you drink a beer in town, you pay 100 francs.
In ka tahi Tillaberi, yalla kana ganin rakumin daji bisa hanya.	If you go to Tillaberi, perhaps you'll see a giraffe on the road.
In na samu kudi, ina zuwa Makka.	If I get some money, I'm going to Mecca.
In ba mu samu mota ba, muna tahiya kasa.	If we don't get a ride, we'll go by foot.

2. The imperative (command) tense in Hausa

a) You have already seen (in Lesson V) one way of telling a person to do something:

Ba ni littahi!	Give me the book!
Kawo mini ruwa!	Bring me some water!
Zamna!	Sit down!

The above is the simplest form of the imperative and is used only when you are addressing one person.

b) There is a second form which can be used in a variety of situations. For example:

1) when addressing <u>one</u> or <u>several</u> people
2) when giving a recommendation or order destined to third persons:

Let him come in.
Tell him to come in.
Have them sit down.
Tell them to sit down.

3) to translate "let me..." or "let's..."

Let me see.
Let me try it.
Let's go.
Let's eat.

The forms for this second imperative are easy, but <u>you must pay careful attention to tones. The tones must be low and the vowels must be very short.</u> (Low tones will be marked by an "accent grave" in this book.) Listen carefully how Hausas pronounce this tense.

Here are the imperative pronouns contrasted with the past pronouns to show the differences.

IMPERATIVE	PAST
in	na
ka	ka
ki	kin
shi }	ya
ya }	
ta	ta
mu	mun
ku	kun
su	sun
a	an

And here are some sample sentences using the imperative:

Ka kawo kudi!	Give me the money! (lit: Bring the money!)

Shi shiga!	Tell him to come in! Have him come in!
Ta yi maza-maza!	Tell her to hurry up!
In ji!	Let me hear!
Mu tsaya nan!	Let's stop here!
Su dakanta!	Have them wait! Tell them to wait!

Note how the impersonal form a is used for giving orders addressed to nobody in particular.

A kawo mini ruwa.	Have some water brought to me.
A yi sannu-sannu.	Have it done slowly and carefully.
A sa kaya cikin mota.	Have the baggage put in the car.

3. Other uses of the imperative:

The imperative forms in Hausa very often appear in the middle of a sentence. They are used in much the same way as a "subjunctive" of European languages, that is: whenever you express an order, a suggestion, a recommendation, a desire, a goal, or a purpose, this imperative form will be used.

a) For example, after such expressions as:

ina so...	I want...
ba ni so...	I don't want...
ya kamata...	it is necessary...(il faut...)
gara...	it would be better...
...don...	...so that...
sai...	(you) should...

Sample sentences:

Ina so ka rikai ni asibiti.	I want you to accompany me to the hospital. (lit: I want (that) you accompany me to the hospital.)
Ina so in koyi Hausa.	I want to learn Hausa. (lit: I want (that) I learn Hausa.)
Tana so ta zo tare da mu.	She wants to come with us. (lit: She wants (that) she come with us.)
Ba ta so ta dakanta.	She doesn't want to wait. (lit: She doesn't want (that) she wait.)
Ba su so mu dade bisa hanya.	They don't want us to spend a long time on the road.
Ya kamata su kare aikinsu maza-maza.	They must finish their work quickly. (lit: It is necessary (that) they finish their work quickly.)
Ya kamata in ga sarki.	I have to see the chief. (lit: It is necessary (that) I see the chief.)

Gara ka tahi yanzu.	You'd better go now. (lit: It would be better (that) you go now.)
Gara shi kwashe kayanshi, shi tahi.	He'd better gather up his affairs and go. (lit: It would be better (that) he gather up his affairs and go.)

b) Sai...followed by this second imperative form is a polite way to give a command or recommendation, or ask someone to do something.

Sai ka tsaya mini kadan.	Could you wait a little.
Sai ka tahi ka ga sous-prefet.	You should go see the sous-prefet.
Sai ka ba ni hannu.	Could you give me a hand?
Sai mu huta yanzu.	We should rest a bit.

c) Don...used in the middle of a sentence means "so that..." or "in order that."

Ya yi aiki don shi samu kudi.	He worked so that he could get some money.
Mun zo don mu ga mutanen gari.	We came to see the villagers.

In many parts of Niger, however, this don is merely left out; the imperative form used by itself is enough to convey the same meaning.

Ya yi aiki shi samu kudi.	He worked (so that) he could get some money.
Mun zo mu ga mutanen gari.	We came to see the villagers.
Muna tahiya mu ga duniya.	We are going to see the world.
Na zo Niger in gina rijiya.	I came to Niger to dig wells.

4. When giving two or more commands or orders in the same sentence, put the imperative pronoun between them.

Tashi ka tahi!	Get up and go!
Tahi ka sayo nama!	Go buy some meat!
Komo ka zamna!	Come back and sit down!

5. Here are a few more sample sentences using the second imperative form.

In kana so ka tahi Niamey, ya kamata ka shiga jirgi.
If you want to go to Niamey, you have to get in an airplane.

In shina so shi shiga sinema, ya kamata shi biya "ticket".
If he wants to go to the movies, he'll have to buy a ticket.

In ka ga Abdou, ka gaida shi.
If you see Abdou, greet him.

Mi ya sa kana nan? Ina nan in yi aikin rijiya.
Why are you here? I'm here to do well construction.

6. The Hausa dative

The word ma in Hausa means "to" or "for". It is used when you say or do something to or for someone.

Na gaya ma Abdou...
I said to Abdou...

Ya kawo littahi ma Ramatu.
He brought a book for Ramatu.

Na saya ma Jibo doki.
I bought a horse for Jibo.

Sun fada ma mutane gaskiya.
They told the truth to the people.

When ma is used with pronouns, it combines with each pronoun to form a single word.

mini	to me, for me
maka	to you, for you (masc)
miki	to you, for you (fem)
mishi	to him, for him
mata	to her, for her
muna	to us, for us
muku	to you, for you (pl)
musu	to them, for them

(note especially muna (to us, for us) as it is the only unusual form)

Examples:

Na fada mishi hakanan.
I told him that.

Ya gaya mini.
He told me.

Ba su kawo muna abinci ba.
They didn't bring us any food.

Maciji ya ji mata ciwo?
Did the snake do any harm to her?

An rage maka kudi?
Did they lower the price for you?

There are numerous idioms which use this dative form.

bace ma	to become lost (to...)

Littahi ya bace mini.
I lost the book. (lit: The book became lost to me.)

Kudi sun bace mishi.
He lost the money. (lit: The money became lost to him.)

hana ma	to protect from, to stop from, to keep from

Paregoric, yana hana ma mutum zawo.
Paregoric stops a person from having diarrhea.

Sun hana mishi tahiya.
They stopped him from going.

Magani ya hana mata ciwo.
The medicine protected her from injury.

7. The future tense in Hausa

The Hausa future is as simple as can be for an English speaker. It is a literal translation of our own expression "going to" which we often use to express the future.

You have already learned the forms of za... (to go), but here they are again for review:

zan...	za mu
za ni...	
za ka...	za ku
za ki...	
za shi...	za su
zai...	za a
za ta...	za a

Just place any one of these forms before the verb and you have the Hausa future.

Here are some examples:

Za ni tahiya gobe.	I'm going to leave tomorrow.
Za su zuwa.	They're going to come.
Za mu fara aiki da marace.	We're going to start work this afternoon.
Za ni sayen rakumi.	I'm going to buy a camel.
Za a rage kudi.	They'll reduce the price.
Yaushe za ku koma Miamey.	When will you go back to Niamey?
Ina za su barci?	Where are they going to sleep?
Wa zai zama president	Who will become president?
Mi za ka yi?	What are you going do?

Note that in Niger the tendency for the future is to use the same form of the verb as would be used in the present. Thus:

Zan tahiya.	and not: Zan tahi.
Za ka aiki.	and not: Za ka yi aiki.
Za su komowa.	and not: Za su komo.

It must be said however that usage varies according to the region, and you may hear either form. In any case both are correct and are widely used.

8. The future negative

There is nothing unusual about forming the future negative:

Ba zan kashe kudi ba.
Ba zan su kawo kaya.

except that in many areas people find the negative form too long to say and will simply use the present negative in its place.

Ba zan kashe kudi ba.
Ba ni kashe kudi.
— I'm not going to spend any money.

Ba za su kawo kaya ba.
Ba su kawo kaya.
— They aren't going to bring the goods.

In summary, the future affirmative (za...) is current all over the country, but the future negative (ba za...ba) seems to be used only in areas from Maradi east. West of Maradi you may never hear it. You'll hear the present negative instead.

SUPPLEMENT TO LESSON IX

1. The negative forms of the imperative

You have already seen several ways of giving orders or recommendations in Hausa:

Tashi!	Get up!
Ka zamna!	Sit down!
Ku saurare!	Listen! (to 2 or more people)
Shi shigo!	Have him come in!
	etc...

To tell a person not to do something (i.e. to give a negative command) is very simple in Hausa. You merely put the ka- in front of the pronoun you would normally use. (This means, of course, that you must use a pronoun in the negative.) Note how the ka- takes on the first letter of the pronoun which follows it.

Tashi!	Get up!
Kak ka tashi!	Don't get up!
Ka zamna!	Sit down!
Kak ka zamna!	Don't sit down!
Ku saurare!	Listen!
Kak ku saurare!	Don't listen!
Shi shigo!	Have him come in!
Kash shi shigo!	Don't let him come in!
Su fara aiki!	Have them begin working!
Kas su fara aiki!	Don't let them begin working!
Ta ji!	Let her hear!
Kat ta ji!	Don't let her hear!

Here is a list of the forms for reference (with the verb tahi as an example).

Ka in tahi.	Kan mu tahi.
Kak ka tahi.	Kak ku tahi.
Kak ki tahi.	Kas su tahi.
Kash shi tahi.	Ka a tahi.
Kat ta tahi.	

LESSON X

1. Complex sentences in English are usually formed around a connecting word (who, which, that...) which may change, depending on whether you are talking about a person or a thing.

Where's the new car that you bought?
He's the man who gave me the money.

In complex sentences in Hausa, there will always be a connecting word and the connecting word will always be da.

Study the following examples, then refer to the explanations below:

Na san dokin da nike so.	I know the horse that I want.
Akwai mutanen da nike tsoro.	There are people that I fear.
Muna sayen kayan da muke bukata.	We are buying things that we need.
Ba shi abincin da shike so.	Give him the food that he likes.

Note the following characteristics in the above sentences:

a) There is a da in each sentence, which connects the two parts (just as "which" or "who" or "that" would in English).

Akwai mutanen—da—nike tsoro.

b) The word that the da refers to in the first part of the sentence will usually add -n (if it's masculine or plural) and -d if it's feminine.

...mutanen da...	...men that...
...dokin da...	...the horse that...
...kayan da...	...things which...
...yaron da...	...the boy who...
...yarinyad da...	...the girl who...
...hanyad da...	...the road that...

c) The -ke form of the verb is used in the part of the sentence that comes after da:

Akwai mutanen da nike tsoro.
Muna sayen kayan da muke bukata.
Ya ga hulad da shike so.

2. Here are some more examples of complex sentences:

a) with masculine nouns (add -n)

Ba ni abin da nike tambaya.	Give me the thing (that) I'm asking for.
Gwada mishi gidan da shike bida.	Show him the house (that) he's looking for.
Ga littahin da suke karatu.	Here's the book (which) they're reading.

Mi ne ne abin da take kallo?	What's the thing (that) she's looking at?
Ina wurin da kuke aiki?	Where's the place (that) you work?

b) with plural nouns (add--n)

Muna kashe duk kudin da muke samu.	We spend all the money (that) we get.
Ga mutanen da kake bukata.	Here are the men (that) you need.
Ina dawakin da suke saidawa?	Where are the horses (that) they're selling?

c) with feminine nouns (add -d)

Na ga yarinyad da nike so.	I saw the girl (that) I like.
Ga motad da shike tuki.	Here's the truck (that) he drives.
Ba ni takardad da kake karatu.	Give me the paper (that) you're reading.
Ga hanyad da kuke bi.	Here's the road (that) you follow.

3. Compare the following sets of sentences, then study the explanations below:

a) Ga yaron da kake so.	Here's the boy you like.
b) Ga yaron da ke kuka.	Here's the boy that's crying.
a) Akwai macijin da nike tsoro.	There's a snake that I'm afraid of.
b) Akwai macijin da ke cizon mutun.	There's a snake that bites people.
a) Ina hanyad da muke bi?	Where's the road that we follow?
b) Ina hanyad da ke zuwa Agadez?	Where's the road that goes to Agadez?
a) Na san mutanen da nike bida.	I know the men I'm looking for.
b) Na san mutanen da ke aiki nan.	I know the men who work here.

In all the (a) sentences, the long forms (nike, kake, muke, etc.) are used. In all the (b) sentences, the short form ke is used. The reason this short form (ke) can be used is that in all the (b) sentences, it's the da that is doing the action in the second part.

Ga yaron da ke kuka.	Here's the boy who is crying.
Ina hanyad da ke zuwa Agadez?	Where's the road that goes to Agadez?
Na san mutanen da ke aiki nan.	I know the men who work here.

When the da isn't performing the action, the long form is used:

Ga yaron da kake so.	Here's the boy that you like.

4. You have already seen that there are two alternate forms of the present tense pronouns:

Ina, kana, kina, shina, etc. are used in sentences where the word order is normal. (subject--verb--object)

Ina like kofa.	I'm closing the door.
Tana kara gishiri.	She's adding some salt.

Nike, kake, kike, shike,etc. and the short form ke are used in sentences where the word order is somewhat modified. For example:

a) when the sentence starts with a question word:

Mi kake yi?	What are you doing?
Ina suke aiki?	Where are they working?
Dommi mutane ke zuwa?	Why are the people coming?

b) when the word order is reversed in order to emphasize a particular word or words:

Kwana shike yi.	He's sleeping.
Al'koran shike karatu.	He's reading the Koran.
Yanzu muke tahiya.	We're going now.

c) after da in complex sentences:

Ina mutumin da ke taimakon ka.	Where's the man who is helping you?
Duk ciyawad da suke yankewa, muna sayen ta.	All the grass they cut we will buy.

5. In the past tense, also, there is an alternative set of pronouns which replaces the regular pronouns. The circumstances for this change are generally the same as in the present. Here are the forms:

Regular Past Pronouns	Alternative Past Pronouns
na	na
ka	ka
ke (or) kin	ki (or) kinka (kika)
ya	ya
ta	ta
mun	*munka (muka)
kun	*kunka (kuka)
sun	*sunka (suka)
an	*anka (aka)

*munka, kunka, sunka, and anka are Western Hausa dialect, used from Madaoua west.

muka, kuka, suka, aka are the Eastern forms, used around Maradi, Tessa, Tessaoua, Zinder, etc. .

NOTE: the difference between

na -- na
ka -- ka

etc. is perhaps difficult to catch.

The regular past pronouns (na, ka, etc.) have long, well pronounced vowels.

Na tahi.
Ka zo.

The alternate past pronouns (na, ka, etc.) have shorter vowels. These pronouns are somewhat slurred and will combine with the first letter of the word that follows.

Na (t) tahi.
Ka (z) zo.
Ki (g) gani.
Ya (s) samu.
Ta (k) komo.

And here are examples of their use:

a) when the sentence starts with a question word:

Mi kunka yi?	What did you do?
Ina ki tahi? (pron: Ina kit tahi)	Where did you go?
Dommi mutane sunka zo?	Why did the people come?

b) when the word order is reversed in order to emphasize a particular word or words:

Rijiya sunka gina.	They built a well.
Jiya ya zo. (pron: yaz zo)	Yesterday he came.

c) after da in complex sentences:

Ina mutumin da ya taimake ka? (pron: yat taimake ka)	Where's the man that helped you?
Sun kawo duk ciyawad da sunka yanke.	They brought all the grass they cut.
Ta ba ni duk kudin da ta samu. (pron: tas samu)	She gave me all the money she earned.

This case includes the use of words like da, lokacin da, sa'ad da, which all mean "when".

Da munka zo, mun gamu da su.	When we arrived we met them.
Da ka tahi tasha, ni ka gani? (pron: kat tahi kag gani)	When you went to the "autogare" what did you see?

6. Some encouraging remarks about the alternative past pronouns

For non-Hausas this is a very hard set of pronouns to use, especially since the difference in pronunciation between such pronouns as na and na, ka and ka, is so small.
One encouraging thing about the alternative past pronouns, however, is that if you don't use them correctly, it doesn't really matter. You will still be understood perfectly well. There is no difference in meaning between the two sets of pronouns. Their usage is merely a colloquialism which, for native Hausas, has become automatic (much like we use contractions in English.)

The reason they are presented in this book, is so that you will recognize them when you hear them and know that they have the same meaning as the regular past pronouns. This is not to say that the alternative past pronouns are impossible to learn. They can become automatic for a non-native Hausa, too. It is just that there are many other things in the language which are more important for a beginner to learn.

7. Here are several very useful words that should be studied very carefully. The better you become in Hausa, the more you will use them.

wanda (masc) wadda (fem)	the one that..., ...who...
wadanda (pl)	the ones that..., ...who...
Wa ya zo?	Who came?
Ban san wanda ya zo ba.	I don't know who came.
Ina wanda ya ba ka kudi?	Where's the one (the person) who gave you the money?
Ga wanda kake so.	Here's the one you want.
Na san wadda kake nuhi.	I know the one (fem person or thing) you mean.
Wadanda sunka zo, ba su da mata.	The ones that came aren't married.
inda	the place that..., ...where...
Ina sunka tahi?	Where did they go?
Ban san inda sunka tahi ba.	I don't know where they went.
Ka san inda rijiya take?	Do you know where the well is?
Na tahi inda suke aiki.	I went to the place where they were working.
abin da	the thing that..., ...what...
Mi ya ce?	What did he say?
Ban ji abin daya ce ba.	I didn't hear what he said.
Abin da nike so, kudi ne!	What I want is money!
Ka ga abin da sunka yi?	Did you see what they did?
Mi ne ne abin da take dafawa?	What's the thing she's cooking?
yadda	the way..., ...how...
Kaka ya yi?	How did he do it?
Ban san yadda ya yi ba.	I don't know how he did it.
Ga yadda za ku yi.	Here's the way to do it.
Ka san yadda ake kunne wuta?	Do you know how to start the fire?
lokacin da	the time that..., ...when...
Yaushe za su zuwa?	When will they come?
Ban san lokacin da za su zuwa ba.	I don't know when they'll come.
Lokacin da na hito daga Niamey, ana ruwa.	When I left Niamey, it was raining.

8. A few final notes for Lesson 10

zan when placed before a verb adds a meaning of "always" or "to keep on doing."

Ku zan dafa ruwa!	Always boil your water!
Shina zan kwana cikin gari.	He always sleeps in town.
Ku zan zuwa ganin mu.	Keep on dropping over to see us.

taba when placed in front of a verb adds a meaning of "ever" or "never" in the negative.

Ka taba zuwa Kano?	Have you ever been to Kano?
Ka taba ganin giwa?	Have you ever seen an elephant?
Ban taba shan shapalo ba.	I've never drunk millet beer.

LESSON XI

1. Possessive Pronouns in Hausa (mine, yours, his, etc.)

There are two sets of possessive pronouns in Hausa, one for masculine and plural nouns, one for feminine nouns. Here are the forms:

Masculine or Plural Nouns
(such as doki, dawaki, mutum, mutane, icce, gida, takardu, kujeru, etc.)

nawa	mine	namu	ours
naka	yours (masc possessor)	naku	yours (pl possessor)
naki	yours (fem possessor)	nasu	theirs
nashi	his		
nata	hers		

Feminine Nouns
(such as takarda, taguwa, kasa, yarinya, etc.)

tawa	mine	tamu	ours
taka	yours (masc possessor)	taku	yours (pl possessor)
taki	yours (fem possessor)	tasu	theirs
tashi	his		
tata	hers		

Here are some sample sentences using them:

Ga dokina, ina nashi?	Here's my horse, where's his?
Mutanensu sun zo, amma namu ba su zo ba tukuna.	Their men came, but ours haven't come yet.
Kasammu na da nisa, amma taku na nan kusa.	Our country is far away, but yours is here nearby.
Ina nawa?	Where's mine? (masc object)
Ina tawa?	Where's mine? (fem object)
Motoci sun zo: ga tawa, ga taka.	The cars have arrived: there's mine, there's yours.
Ka samu kudinka, ina namu?	You got your money, where's ours?
Kujera wa ce? Tata ce.	Whose chair is it? It's hers.
Abincin wa ce? Nasu ne.	Whose food is it? It's theirs.

2. So far you have used the following forms of the possessive:

Jakin Abdou ne.	It's Abdou's donkey.
Jakinshi ne.	It's his donkey.
Nashi ne.	It's his.

Should you wish to say simply: "It's Abdou's" use na or ta. Study the following examples:

For Masculine or Plural Objects

Na Abdou ne.	It's Abdou's.

Na Ramatu ne.	It's Ramatu's.
Na gwamnati ne.	It's the government's. (i.e. It belongs to the government.)

For Feminine Objects

Ta Abdou ce.	It's Abdou's.
Ta Ramatu ce.	It's Ramatu's.
Ta gwamnati ce.	It's the government's.

3. Comparisons in Hausa

The key to comparing things in Hausa is the verb hi, which means "to excel in" or "to be more...than". Here is a typical comparison:

Rakumi ya hi doki tsawo.	lit: A camel excels a horse in height.

Note that the quality being compared (height) comes last in the sentence. Here are some more examples:

Sukari ya hi tonka dadi.	Sugar is tastier than hot pepper.
Alawa ta hi goro dadi.	Candy is tastier than kola nuts.
Doki ya hi rago tsada.	A horse costs more than a sheep.
Rairai ya hi dutsi tabshi.	Sand is softer than rock.

And some negatives:

Alawa ba ta hi sukari dadi ba.	Candy isn't any sweeter than sugar.
Hercules ba hi Atlas karhi ba.	Hercules isn't any stronger than Atlas.

For things that are equal:

Da Mohamed Ali da Joe Frazier, karhinsu dai ne.	lit: Mohamed Ali and Joe Frazier, their strength is one and the same.
Hausa ta Dogondoutchi da Hausa ta Birni N'Konni, duk dai ne.	Dogondoutchi Hausa and Birni N'Konni Hausa are the same.
Da ni da kai duk dai ne.	You and I are equal.

For things that aren't equal:

Hausa ta Niger, da Hausa ta Nigeria ba dai ba ne.	Niger Hausa and Nigeria Hausa aren't the same.
Da doki da rakumi ba dai ba ne.	A horse and a camel aren't the same.

4. Sai ka ce...

The word sai, followed by an imperative form, normally means "You should..." (or) "You ought to..."

Sai ka zo da marece.	Come this afternoon. You should come this afternoon. You ought to come this afternoon.

Cewa in Hausa usually means "to say", but it can also mean "to think".

Ina cewa, zo ka zuwa.	I thought you were coming.
Cewa nike, za ka kare aiki.	I thought you would finish the work.

Sai ka ce... is a very common idiomatic expression that unites those two forms. It means "you would think..." or "It looks like..."

Sai ka ce za a ruwa.	It looks like it's going to rain.
In ka gan shi, sai ka ce Bahaushe ne.	If you saw him, you would think he was a Hausa.
Sai ka ce ra kasuwa ce!	You'd think it was market day!

5. One handy little thing to know in Hausa is the function of the letter -o at the end of a verb. You can attach an -o to just about any verb in the language and it will direct the action toward yourself. Study the following examples:

tahi	to go away
taho	to come
kai	to carry
kawo	to bring (here)
shiga	to go in (anywhere)
shigo	to come in (here)
saya	to buy
sayo	to buy and bring back (here)
bida	to look for
bido	to look for and bring back (here)
aika	to send (anywhere)
aiko	to send here
hita	to go out
hito	to come out

Examples:

Ya kai shi wurin aiki.	He took it to work.
Ya kawo shi nan.	He brought it here.
Ya aika sako gidansu.	He sent a message home.
Ya aiko mini sako.	He sent me a message.
Ya buga mishi waya.	He called him on the phone.
Ya bugo mini waya.	He called me on the phone. (lit: He beat the wire to me.)

6. Here are some new expressions introduced in this lesson:

tukuna	yet, still (usually used in a negative sense)
Bai ida aikinshi ba tukuna.	He hasn't completed his work yet.

Ba ta warke ba tukuna.	She hasn't gotten well yet.
Kun ci abinci?	Have you eaten?
Tukuna!	Not yet!

da means before, at one time, a long time ago, "...used to..."

Da, babu volontaires wajen Zinder, amma yanzu akwai su da yawa.	Before, there weren't any volunteers around Zinder, but now there are a lot.
Da, ana saida abinci cikin wannan bar, amma sun bari.	They used to sell food in this bar, but they stopped.

lokaci-lokaci means sometimes

Lokaci-lokaci muna samun labarinshi.	Sometimes we receive his news. (i.e. We hear about him.)
Lokaci-lokaci 'yam mata suna rawa cikin gari.	Sometimes the young girls dance in the village.

da sauki means easily

Ana samun kalanzir da sauki cikin gari.	You can get kerosene easily in town.
Ba a koyon fulanci da sauki.	You can't learn the fulani language easily.

da wuya means with difficulty

Mahalba suna kama zaki da wuya.	The hunters have a lot of trouble catching a lion.
Da wuya aké samun zinariya kwanakinga.	It's hard to get gold these days.

da hankali means carefully

Ya kamata a hau rakumi da hankali.	You must get on a camel carefully.
Sai da hankali ake aiki da wuta.	You should deal carefully with fire.

zama means to become

Bayen Nasser, Sadat ya zama shugaban Egypte.	After Nasser, Sadat became the head of Egypt.
Shina so shi zama babban attajiri.	He wants to become a great merchant.

7. The verb iya

The Hausa verb iya has two basic meanings:

a) to be able to (physically)
b) to know how to

Here are some examples of its usage. Note how it is generally used with past tense pronouns, even though the meaning may be present.

a) to be able to, can

Na iya zuma da marece.	I can come this afternoon.
Ya iya dauka kaya da yawa.	He can carry a lot of baggage.
Ka ba ni ramce in ka iya.	Give me a loan, if you can.

b) to know how to

Ya iya tukin mota.	He knows how to drive a car.
Ka iya dumki?	Do you know how to sew?
Sun iya aikin fata sosai.	They know how to work leather very well.

One of the quirks of the verb iya is that it has two negative forms. If it is being used in the sense of not being able physically to do something, it uses present pronouns and takes only one ba in the negative.

Ba ya iya daga wannen duci.	He isn't able to lift this rock.
Ba mu iya samun kwai yanzu.	He can't get any eggs now.
Ba ni iyawa.	I can't.

If it is used in the sense of not knowing how to do something, it will take the usual past tense form with two ba's.

Bai iya lissahi da Hausa ba.	He doesn't know how to do numbers in Hausa.
Mutanen babban birni, ba su iya noma ba.	City people don't know how to farm.
Ban iya ba.	I don't know how.

8. Komi, Kowa, ko'ina

Note how the meanings of these three words change according to whether they are used in an affirmative or a negative sentence.

komi (in an affirmative sentence) - everything, anything, whatever

komi (in a negative sentence) - nothing

Komi kake so, kana samun shi Niamey.	Anything you want, you can find it in Niamey.
Sun iya gyara komi.	They can repair anything.
Ya kawo komi da komi.	They brought everything.
Komi aiki, ba ya gajiya.	Whatever the work, he never tires.
Ba su da komi.	They have nothing.
Ba komi!	It's nothing! (It doesn't matter)
Ba ni shan komi.	I'm not drinking anything.

kowa (affirmative sentence) everybody, anybody, whoever

kowa (negative sentence) nobody

Kowa na tsoron barawo.	Everyone's afraid of a burglar.
Kowa ya samu abinshi.	Everyone received his part.
Kowa ke so, a ba shi.	Whoever wants it, give it to him.
Ban gamu da kowa ba.	I didn't meet anyone.
Babu kowa cikin masallaci.	There's no one in the mosque.

ko'ina (affirmative sentence) everywhere, anywhere, wherever

ko'ina (negative sentence) nowhere

Ana ganin bisasshe ko'ina.	You see animals everywhere.
Akwai barayi ko'ina.	There are robbers everywhere.
Ko'ina munka tahi, asi mun gan shi.	Wherever we went we saw him.
Ban tahi ko'ina tenere ba.	I haven't traveled anywhere in the desert.

LESSON XII

1. Wane, wace, wadanne

The three words

wane (masculine)
wace (feminine)
wadanne (plural)

are used in questions to mean "which..." or "what..." Study the following examples, and note how the masculine, feminine or plural form will be used according to the word it describes.

a) with masculine nouns

Wane lokaci ne?	What time is it?
Wane gari za ka aiki?	(In) which town are you going to work?
Wane kanti ka sayi rigakka?	(In) which store did you buy your shirt?
Wane gida ne?	Which house is it?
Wane labari ka samu yau?	What news did you receive today?
Wane ya zo?	Which one came?

b) with feminine nouns

Wace taba kake sha?	Which tobacco do you smoke?
Daga wace kasa kake?	From what country are you?
Wace mota ka saya?	Which car did you buy?
Wace yarinya ka sani?	Which girl do you know?
Wace ta zo?	Which one came?

c) with plural words

Wadanne mutane sunka yi aikin nan?	Which men did this work?
Wadanne littatahai ka karanta?	Which books did you read?
Wadanne kasasshe ke yin yaki?	Which countries are making war?
Wadanne sunka zo?	Which ones came?

d) with iri : a special case

The word iri in Hausa means "kind" or "sort". When used with this meaning it doesn't have its own gender; it adopts the gender of the word it describes. Study the following examples:

Wane irin aiki kake yi?	What kind of work do you do?
Wace irin rijiya ya gina?	What kind of well did he build?
Wadanne irin motoci ke zuwa Bilma?	What kind of trucks go to Bilma?

2. The word sai and its numerous meanings

Here is a summary of the different meanings the word sai can have according to its usage. Notice in each case where sai is used in the sentence.

a) It is often used with words like "later", "tomorrow", "Friday", "next year", etc. to tell when an action will take place. In this case we would not translate it in English. We would just use the "later", the "tomorrow" etc., by itself.

Sai badi zan koma gida.	I'll be returning home next year.
Sai anjima za mu fara wasa.	We'll start playing later.
Sai ran Juma's shike zuwa masallaci.	On Fridays he goes to the mosque.

b) It is often used to show how two actions relate to each other in time. In this case it takes on a meaning of "when..." or "only when..." (note how it is always used with the past tense in this situation).

Sai na kare wannan littahi za ni fara wani.	Only when I finish this book will I start another.
Sai mutum ya gaji shike kwana mai-dadi.	When a man is tired, he sleeps really well.
Sai na samu kudi, za ni shakatawa.	When I receive the money, I'll rest.

c) When used after a negative verb, sai means "until..." (once again it is used with the past tense)

Ba su shibka ba, sai ruwa sun zo.	They didn't plant until the rains came.
Ba su shibkawa, sai ruwa sun zo.	They won't plant until the rains come.
Lokacin azumi, ba a shan ruwa, sai rana ta fadi.	During the "fast", one doesn't drink water until the sun has set.

d) Sai can also mean "except...", "only...", or "just..."

Babu wanda ya gane, sai Ali.	Nobody caught on, except Ali.
Ban da mota, sai jaki.	I don't have a car, just a donkey.
Sai "Gauloises" shike sha.	He only smokes "Gauloises".
Sai ra kasuwa suke zuwa garinga.	They only come to this town on market day.
Sai da kle bude wannan akwati.	This box can be opened only with a key.

e) When used with the imperative pronouns, sai expresses the idea of "must" or "should" (or in French "il faut...")

Sai ka rikai shi gida.	You should accompany him home.
Sai mu ba su taimako.	We should give them some help.
In kuna so ku tahi gidan alkali, sai ku bi wannan hanya.	If you want to go to the judge's house, you must follow this road.

This imperative usage of sai is a way of giving a polite order or recommendation.

Sai ka kawo kayan aiki da marece.	Bring your tools this afternoon.

1) Sai is very commonly used to connect Hausa sentences, just as we would use "...and..." or "...and then..." in English.

Na tahi gona sahe,	I went to the fields this morning,
sai na ga Abdou.	and I saw Abdou.
Sai ya ce...	And he said...
Sai ni ce...	Then I said...

3. You already saw in Lesson IX that the expression ya kamata followed by the imperative forms means "It is necessary..." or "You (he, she, etc.) must..." The negative form of this expression is bai kamata...ba and it means:

it is prohibited...
it is not well...
you (he, she, etc.) must not...

Here are some examples of both:

Ya kamata musulmi shi yi salla sau biyer kowace rana.	A Moslem must pray five times a day.
Ya kamata ku gaida sarki.	You must greet the chief.
Ya kamata a biya lanho kowane shekara.	It is necessary to pay taxes every year.
Bai kamata musulmi shi sha giya ba.	A Moslem must not drink alcoholic beverages.
Bai kamata a dauki mutane da yawa cikin mota ba.	It's forbidden to carry too many passengers in a truck.
Bai kamata a yi kariya ba.	It isn't good to tell lies.

Note how the negative form, too, must be accompanied by the imperative forms and how the second ba must not be forgotten. Usually this second ba comes at the end of the sentence, but if the sentence is too long, it may be placed earlier.

Bai kamata ba a dauki kudi da yawa a sa shi wuri guda.	You shouldn't take a lot of money and put it in one place.

4. The verb bari has several different meanings:

a) to leave something somewhere
b) to stop doing something
c) to let or permit someone to do something

Examples:

Na bar masara cikin gona.	I left the corn in the field.
Jariri ya bari kuka.	The child stopped crying.
Sarki ya bari sojoji su huta.	The chief let the soldiers rest.

Notice how Hausas use bari in front of an imperative form just as we often would in English:

Bari in gani!	Let me see!
Bari mu tahi!	Let's go!
Bari su shigo!	Let them come!

This bari in front of the first person pronoun (in) is very common. A Hausa will often use it when he sets about doing something, where in English we might say "I think I'll..."

Bari in taki in ga abokina.	I think I'll go and see my friend.
Bari in sha ruwa, in huta kadan.	I think I'll have a drink of water and rest a bit.

5. The word "something" can usually be translated into Hausa by the expression wani abu.

Na ga wani abu cikin tabki.	I saw something in the pond.

However when you are speaking of "something" that has a particular use, another form is commonly used. Study the following examples:

abin sha	something to drink
abin ci	something to eat (thus: abinci)
abin karatu	something to read
abin zamnawa	something to sit on
abin budewa	something to open with (i.e. a bottle opener)
abin gyara	something to repair with (i.e. a tool)

This is a very free form and extremely useful when you can't think of the word for something.

Note also the word abin nan (abinga in the western regions) which means literally "this thing here." It is very commonly used by Hausas when they just can't find the word they want. In English we might say "thingamajig" or "whatchamacallit."

6. Ni da kaina means myself

English often uses a pronoun + the word "self" (myself, yourself, himself, etc.) for emphasis. Hausa possesses the same kind of emphatic form.

ni da kaina	myself
kai da kanka	yourself (masc)
ke da kanki	yourself (fem)
shi da kanshi	himself
ita da kanta	herself
mu da kanmu	ourselves
ku da kanku	yourselves
su da kansu	themselves

(Note: the kai in this form is really the word for "head"; hence the literal translation of ni da kaina would be "I and my head.")

Examples:

Da munka shiga rami, ni da kaina na tura mota.	When we went into the hole, I pushed the truck myself.
Ita da kanta ta yi mishi fada.	She herself bawled him out.

mu da kanmu mun ji muryasshi. We ourselves heard his voice.

(Note that in a sentence like "She hurt herself" the "herself" doesn't represent emphasis, but shows rather that the subject performed the action on itself. A Hausa would simply say Ta ji ciwo in this case.)

7. Here are the names of some animals dealt with in this lesson:

zomo	hare	kada	crocodile
maciji	snake	bushiya	hedgehog
rakunim daji	giraffe	zaki	lion
giwa	elephant	biri	monkey
giwan ruwa dorina	hippo	kura	hyena
barewa	gazelle	bera	rat
kare	dog	gahiya	bandicoot
kwado	frog, toad	dila	jackal
musa	cat		

Some birds:

tsuntsu	bird (in general)	jimina	ostrich
kaza	chicken	shaho	hawk
zakara	rooster	ungulu	vulture
zabo	guinea fowl	balbela	cattle egret

Some insects:

sabro	mosquitoes	tururuwa	ants
kuda	flies	gara	termites
kyashi	sandflies		

The word for fish is kifi.

8. Study the two English sentences below:

You can catch a hare in your hand.
A hare can be caught in the hand.

Both sentences have the same meaning; but in the first the verb is active; in the second it is passive.

Hausa verbs can undergo the same change. If it is a present or future verb, its ending will change to -uwa.

Active	
Ana kama zomo da hannu.	You can catch a hare in your hand.
Passive	
Zomo na kamuwa da hannu.	A hare can be caught in the hand.
Active	
Ana cin naman rakumi.	People eat camel meat.
Passive	
Naman rakumi na ciyuwa.	Camel meat can be eaten.
Active	
Ba a kilga tarmamu .	You can't count the stars.
Passive	
Tarmamuwa ba su kilguwa.	The stars can't be counted.
Active	
Ba a daha duci.	You can't cook a rock.
Passive	
Duci ba ya dahuwa.	A rock can't be cooked.

In the past tense the passive ending is simply -u.

Active	
Ta daha abinci.	She cooked the meal.
Passive	
Abinci ya dahu.	The meal has been cooked.
Active	
Cabo ya kama mota.	The mud has bogged down the truck.
Passive	
Mota ta kamu cikin cabo.	The truck is bogged down in the mud.